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BAPTIST RECORD

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EDITORIAL

On First, Fourth & Fifth Pages.

NOTES AND COMMENTS

THE authors, Rudyard Kipling and Rider Haggard, seem to have made themselves far more notorious, in this country, than distinguished. Some people seem to have been raised among the pigs, they have such an inordinate opinion of themselves.

Some good advice to our women is not to marry a drinking man to reform him, but rather reform him first. Then if you can get a good, industrious, sober mechanic or farmer, you would have a better chance for a long life and good days.

It is said that Spanish cruelties in the Philippine Islands are no whit behind those of the Turks in Armenia. But then we must not forget the similarity of Catholicism to Mohammedism. The slogan of each is, "confess or die," and the earth has long been drenched with the blood of their innocent and helpless victims.

THE preacher who is always striving to say some new thing in his pulpit, will be likely to carry far less of gathered sheaves to the judgement than if he had always aimed to preach the dear old gospel, be it ever so plain. Beloved, it is the gospel of Christ and not fire-crackers, that is the power of God unto salvation.

SOME ONE has undertaken to solve the "problem of drudgery." We have many good wishes for him, but the best of them is that the fool-killer may not come up with him in any of his rambles. True, he might not ply his vocation in his particular case, but then it would be humiliating to be waved aside as being too big a fool to hit.

It is said that the Mormons only gave up polygamy in order to get their State of Utah into the Union, and that now they are going back to it. And this is the infamous doctrine of religion (?) that those Mormon elders are slipping around the country and seeking to wheedle our people into accepting. Out with all such treachery and wickedness!

BRETHREN, we hope all of you who know you are in debt to the paper will send on a remittance at once. Do not wait for an agent to call for it or a statement (dun) from the office. All such methods cost us money. Send on at least one year's subscription and the receipt we send will tell you how you stand, and we will be helped and happy.

CHICAGO is said to be the wickedest city in the world, and yet there are seven theological seminaries there, with a total enrollment of fifteen hundred ministerial students. What changes might be wrought in that wicked city, if all of those and all the pastors and other trained workers would undertake with God's help to bring them about.

THAT Christian who thinks more of what he is to receive than what he is to impart when he joins the church, may be disappointed. True religion is not so much a matter of what you get, as it is what you give, in Christian effort and service. What you are to receive will come as a matter of course, and in full measure if you are faithful to your trust.

"BOTH sermons were magnificent efforts, charming every one who heard them." This was the comment on two sermons recently preached by a somewhat noted minister in a certain city church. It is not said that anybody was edified or convicted or converted, but only "charmed." Well, a prima donna or a star actor or, possibly, a big snake could have done that. But so it is, and so the world goes toward the pit.

ONE of the first and most difficult of all the Christian graces is that of self-denial. The Master says: "If any man will come after me, let him deny himself and take up his cross and follow me." Natural reason and the impulses of selfishness are all against self-denial and in favor of self-interest. But the Lord will help us to subdue self if we wish to do so, and it is only a sordid Christian (?) who allows it to rule his life.

SOME of our religious newspapers are too full of political prejudice to be either just or reasonable. Notwithstanding the establishment of the great and humane principle of international arbitration in the Venezuela case, they continue to censure President Cleveland for the act of his that brought it about. Such narrowness is well nigh hopeless.

It now seems pretty clear the great Ian McClaran (John Watson), of Scotland, like Prof. Drummond, is but a modern exponent of natural religion.

THE doctrine of natural religion is a matter of growth and not of grace. His address to the Chicago Divinity School was choked up with it, and nearly all of his utterances in America have been tinged with it.

PROF. NORMAN FOX

That was advanced ground assumed by Prof. Norman Fox in his address in Nashville before the Baptist Congress a few days since, when he asserted that the differences between the Baptists and pseudo-Baptists are not greater than were the differences between the Churches at Antioch and Jerusalem during the Apostolic age. We are sure his position can not be sustained by any system of exegesis of scripture or any array of historic facts. The Congress furnishes a splendid opportunity for the brethren to get off their private opinions where no one can claim the right to protest on the ground of being a private opinion. We have some private opinions which we have felt we must air, but have never seen the time which we regarded as exactly suited to such an essay. We have never attended the Congress. We may find yet that we can stay away no longer. What is in us may clamor for an utterance, yet, to such an extent as to force us to seek recognition at the hands of the Congress. When the time comes, if it ever does, look out, we are more than likely to say some things hard to be understood. Of course we shall not speak until we have arrived at the commanding position, where no one will be expected to care especially what we say, or how we say it. The Congress is located upon a small area of thought, detached in a large measure from the low well explored continent of generally well settled truth. It is a land of liberty where none dare to molest or make afraid. It is a jungle, to be sure, but safe.

A PREACHER'S INSTITUTE

Is on the tapis for the last week in January prox. Some of our preachers brethren not far from here about have been urging it upon our pastors' conference to induce Dr. Venable, if possible, to put in two days or more in institute work for the benefit of the preachers, and he has consented to do so. The institute will begin on Tuesday, the 26th of January, and continue through the fifth Sunday and for about ten days altogether. The cost will not be more than \$5.00 for each preacher above railroad expenses, and probably less. Board and lodging while in the city will be free. Our churches will take pleasure in guaranteeing that. Now we want all the brethren who read this to begin at once to get ready to come. Dr. Venable is well nigh a whole faculty of seminary professors in an institute such as the one contemplated. He is just out of one at Hebron and the brethren down there think it was a great success. Brethren, come.

tribute to Miss Julia Mims in this RECORD, and surely all will read it will bless God for the glowing realities of our holy religion, that attend the last earthly experiences, and the beginning of the heavenly captures.

THE MINISTER'S INSTITUTE AT SILVER CREEK.

We had a most delightful time studying the scriptures at Silver Creek. We gave about eight hours a day for eight or nine days to this important work. We took up Christianity as Christ left it in Jerusalem and traced its spiritual, ecclesiastical and doctrinal development as disclosed in the Acts of the Apostles and the Epistles of Paul. It was a delightful line of work and all seemed to enjoy it and to be profited by it. Brethren Carter, Drummonds, Morrison, Buckley, Williams, Culpepper, Finley, Bass, Hathorn, Mathis, Martin and Yates, well paid for their time and labor. We were sorry that some of the brethren could not be with us regularly. As Bro. J. P. Williams is expected to give an account of the Institute from the standpoint of one of the students, we will desist here. We must make mention of the kindness of Bro. Dan Griffith and wife, with whom we had our home. We could not have been more agreeably entertained anywhere or by any one than we were at their home. We shall always look back upon our stay with them as one of the bright spots in our life. May the Lord deal tenderly with them. We shall have no difficulty in determining where to go whenever we visit Silver Creek. They are only two of a noble people whose pastor it is Bro. J. P. Williams' pleasure and honor to be. The people of that section generally are industrious, economical, pious and prosperous. That is one of the most pleasant and prosperous sections of our State. Brethren Carter, Williams, Culpepper, Drummonds, Buckley and Finley are doing a great work for the Lord in those interior counties. They have entered into the labors of a noble generation of preachers who have gone to their reward, and nobly are they carrying on the work the fathers have laid down.

REV. J. G. CHASTAIN

her we all know as one of our Mexican missionaries. But however, "for hence" like Paul, his mind and heart are deeply interested in the people of his native land. A strange postmark greeted my eyes on the morning of the 9th, and on opening the letter, there with check quite covered over of revenue stamps that told another country, and called to mind the revenue stamps of 20 years ago in our own country to be attached to notes, checks, deeds, etc. It was a generous contribution to be distributed among the objects to which the Mississippi Baptists give their money. The next day in the

Based upon the letter was read a fervent, tender prayer was offered by Bro. Pace in remembrance especially of our brother and others who have gone on from us to preach the gospel of His love "far hence."

TO CHICASAHAY PASTORS.

DEAR BRETHREN:—Over a year ago our association agreed to co-operate with sister bodies in putting a colporteur in South-east Mississippi. A committee was appointed to carry out the object, which it did, and it is presumed that you have seen the reports of Brethren Phillips and Breckenridge. But, perhaps, you are not aware that the work cost us more than a hundred dollars over receipts.

We rejoice that the work has at last been commenced. It is late, but much can still be done. It is a fact that our people have not sufficiently regarded, that while our ministers were often placed in preaching, other denominations followed with Sunday Schools, missionaries and literature. Our Methodist friends have not been idle; the Roman Catholics have not ignored the field; while the Mormons have been visiting from house to house.

There are weak or pastorless churches that need development. The children of the congregations are not being properly looked after, and are being enticed into other fields. These need the colporteur, who visits the homes, holds prayer-meetings, organizes Sunday Schools, instructs the people and leaves the Bible, with other sound literature. Let us not forget that our system of public schools is preparing the young to read and investigate; and if we do not furnish the good, they will take the bad.

Bethlehem has paid over \$26.97; Lebanon, \$12.75; Liberty, \$7.10. The latter two promise more. It will require about \$50 from Chickasahay, and the secretary will still have a burden to carry. Take up a collection, brother pastors, at the first favorable opportunity, be it ever so small, and send it along. Hobolochitto paid her own way, and Bro. Sammons is continuing his work. Bro. Phillips is now supported by the State Convention.

L. A. DUNCAN,
Sec'y. Executive Committee.

SISTER AVEN'S article: should have appeared in the Woman's Department but came to hand too late, as that part of the paper was already in type when it came. We have put it in another place, as important matter, in preference to editorial. All matter for the Woman's Department should be in the office not later than Friday morning.

Good Words From Bro. Pace.

DEAR BRO. HACKETT:—Permit me to congratulate you upon the neat, newsy and helpful issue of THE BAPTIST RECORD this week. Brethren Hutchinson and Yarbrough are addressed fitted for the department. They are to take Bro. T. J. Baile's secretary of the Mississippi Baptists Young Men's Association, has the matter in hand, and is waiting for you to furnish you some of the price list soon. Bro. Pace was with me twelve days in a meeting and did splendidly. I baptized six.

Your brother,
J. K. PACE,
Nov. 21, '96.
[Many thanks.—Eds.]

Feathered Arrows.

S. W. SIBLY.

"It takes all kinds of people to make a world," is the way some of us put it. Is it true? No, we could dispose of a large class of people that we now have, and then have a better world left. This world seems to have all sorts of people in it, but, practically considered, they do not appear to be at all necessary. At least, if the people are necessary, it does appear that many of their ways might be dispensed with without the slightest harm to any. Cause to do evil; learn to do well."

There are so many sensitive plants in the form of men and women that many of us do not know how to turn or where to step. Pity! pity! on such characters. They will go a mile out of their way to find an insult that is not intended as such. What kind of an apology can be made for them? If it were done through malice, rough treatment might be best for them. Deal gently with them, friends; for they are given to seeing ghosts. Poor creatures! They can't help it. Pray for them.

The modern definition of a church is a social club, if we are allowed to interpret the words and actions of many church members. They tell us that they are not noticed when they go to church—that the people seem to be cold and formal. Do they ever notice anybody? No, they are afraid that they won't be received. They just want everybody in the house to hunt them up, and go over the neighborhood gossip with them. Then, of course, they have been to church, and worshiped according to the dictates of their own conscience. They have been entertained after their liking. Was the Lord in it? Nay, verily, with their lips they draw nigh; but their hearts are far away. Now, friend, when you start for church the next time, remember that you are going to worship God. Go to help some one else, and the church will become the house of prayer to you.

What sinners we all are! Not worthy of the least blessing from God. If men were to treat us as we treat God, all around us would be dark with bad words and deeds. Yet, God is merciful and good. He does no deal with us after our sins, nor reward us according to our iniquities. Oh, the boundless goodness and grace of God! When will we love Him as we ought? Not until we are glorified in heaven.

"God is love," but too many of us define love in such a way that God is not seen. The love that John tells us about, is deity. It is no mere sickly, sentimental effeminate passion of some supposed being, Love, corrects as well as caresses. "The Lord loves those whom He chastens." If God did not love us, He would not afflict us. But since He loves us, and since He

afflicts us that we may learn to do well. "It is good for me that I have been afflicted." "Before I was afflicted, I went astray. I know, O Lord, that thy judgments are just, and that thou art faithful in all that thou hast done to me." Because God is love, He loves; and because He loves, He

corrects our faults that we may be drawn nearer to Him. Sickness, death, misfortunes, and disappointments some people look upon as coming from the devil. "God," they say, "is love," and such things as sickness, etc., coming from God would prove Him to be cruel. Such reasoning is false. If the devil had the power to create sickness and death aside from the permission of God, he would cause the entire race to sicken and die in one minute. The victory then would be his. All reverses, however, are subject to the will of God, and these reverses are sent in wisdom and love to teach the world great lessons. Who is wise? Let him learn.

The highest reach of faith in God, is submission to God's will. The heart that does not rest and wait at the feet of Jesus, contented to receive such blessings as God in wisdom and love, may grant is a heart dominated by self and selfish principles. Much that is called faith is a strange mixture of ignorance, deceit, superstition, and fanaticism. Faith is an empty grace, but desires and expects to be consciously filled with the good things of the Lord. The will of Jesus found its limit alone in the will of His Father. "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." No one ever had stronger and purer faith than Jesus. His Father's will was the measure of His faith. So we need not expect to soar higher in faith than Jesus. Where His faith rested, let ours rest. But do not take indifference towards life and life's blessings for submission. Submission is a simple, full surrender of our wills to God's will because His will is right and best.

Our Churches in the South of Brazil.

At 10:30 a. m., on Friday, July 31, 1896, was opened our Annual Association meeting at this occasion with the church of Christ in Juiz de Fora, Minas. The deacon of that church gave us the word of welcome, to which the deacon of the Campos church answered.

Pastor A. Campos, our secretary, proceeded to read the credentials of the different churches which also contained the history and statistics. From these letters, we can see the association (here called "Union") is composed of churches, viz: Campos with 138 members, Rio de Janeiro with 95, San Fidels with 66, Guandio with 35, Juiz de Fora with 32, Parahyba with 27, and Santa Barbara with 25. This makes a total of 421; adding five members who have not presented their letters; living in Niterri, we have a total of 426 in the South of Brazil.

During the year ending July 31, the following baptisms took place in the different churches: In San Fidels, 41 were baptized.

In Rio de Janeiro, 34 were baptized.

In Campos, 26 were baptized. In Guandio, 25 were baptized. In Juiz de Fora, 10 were baptized.

In Parahyba, 10 were baptized. In Santa Barbara, 8 were baptized.

Passing on to the election of a moderator, the following were chosen:

Pastor S. L. Ginsburg, moderator; Pastor J. J. Alves, vice-

moderator; Pastor A. F. Campos, first secretary (re-elected); Sr. A. B. Correa, second secretary; Sr. Jayme Seise, treasurer.

The moderator communicates that on the 15th of Nov. '95, there was organized a church in Santa Barbara that solicits entrance into the union. This church is admitted.

The moderator then nominated the committees on the religious state of our churches, on temperance, on necrology, on missions, on literature, on finances, on schools, on sermon and place for 1897, and on incidental subjects.

Pastor A. F. Campos, of the committee on missions, gives an account of the work done last year, of the help given to the Parahyba church pastor and to our Bro. E. A. Nelson in Para.

The moderator, as chairman of the committee on literature, tells about his work and that of the committee during last year. The first subject that came under discussion was temperance. Nearly all the members took part in it and all agreed as to the evil and danger caused by drink. The following report was unanimously approved: The word temperance means the moderate use of necessary and good things for the welfare of the body and soul, and the total abstention of all bad things. Seeing what the Bible says about the use of alcoholic drinks; seeing the constant troubles as results of the use of strong drinks the committee is persuaded: (1) A church member ought not to use or negotiate in alcoholic drinks. (2) That the churches ought not to receive a person that gets drunk or negotiates in drinks. (3) That the churches ought to excommunicate a person that contracts the habit of drink. (4) That it is the sentiment of the union that he believer ought to do their utmost in avoiding the use of tobacco, seeing that it is not only a cause of much waste of money necessary to the cause of Jesus, but is generally dangerous to the body and soul of man.

Pastor Campos presents his report on literature which enters into discussion. I shall only give you some topics of it, as it is too long for translation. It begins by deploring the lack of means, but in spite of it, much has been accomplished, perhaps more than any other denomination. "The Boar Novas" (Good News) continues triumphant. It is known all over the land preaching the pure doctrine of Jesus. It has suffered a terrible war, it is true, but this only proves its position. Presbyterians, Methodists, Congregationalists and Catholics have attacked it, but it continues preaching the same faith and receiving the same reception.

Besides the "Good News" of which 2000 are published every 15 days, the committee's effort, the published 3000 tracts entitled "The Cross of Christ," useful for general distribution; also 5000 tracts entitled "Where are the Monks?" an important little work proving the absurdity of the existence of a purgatory. We also published a tract entitled "The Lord's Supper."

To judge of its importance, it is sufficient to read the furious articles published in the Spiritist paper.

"To crown our work of this year the sixth edition of our hymn-book, of which 2000 copies were made. And we

must not forget the "Minister of the Union" published by the committee and distributed amongst the churches.

Independent of these publications, we have three book stores, one in Campos, one in Juiz de Fora, and one in San Fidels. Many books are sold and distributed there, and the amount of good work done, who can estimate?

The report ends with an appeal for more books and tracts according to our needs. The report was adopted.

Bro. Bagby presented his report on missions. It was discussed thoroughly and adopted. I present here the following chief points of the report:

1. That the churches pray to the Almighty to raise up and prepare preachers of the Word, evangelists and pastors here in Brazil.

2. That we co-operate by our contributions for the education of those who are called to the ministry and whom the churches judge fit to teach.

3. That the churches contribute monthly for such persons.

4. That each church contribute for foreign work, always praying for its progress and enlargement.

5. That the churches try to support their own pastor and pay their own current expenses.

6. That each pastor preach now and again about the duty of contributing to missions, thus helping the churches to fulfill the best command of our Master.

The above reports were about the most important discussed. It was resolved to hold our next annual meeting with the church in San Fidels.

The spiritual state of the churches were reported good and prosperous. It was noted a great lack of workers and a great need of houses of worship. But considering all circumstances, the churches were in a good and prosperous condition.

The report on schools was gratifying. Our Sunday Schools are all well attended and well looked after by the pastor. There is lack of Sunday School literature, but the Bible supplies it well. Our girl's school in Campos is doing well and promises to go forward.

Some accidental subjects appeared, which were quite interesting. One was how ought we to finish the Lord's Supper—another, ought we to receive a member, a person who works on Sunday on the railroad—another, ought women to speak in the churches?—yet another, how ought we to act towards a member who frequents theatres? and yet one more, ought our churches pay taxes to the government? All these had their convenient discussions and decision. Am sorry not to be able to give you all, for it would occupy too much space. But we can rest assured that all was resolved according to the Bible and to Baptist principles.

On Sunday night Bro. Bagby gave us his annual sermon and we finished with the usual handshake, to meet again in San

Brazil and your missionary, SOLOMON L. GINSBURG, Campos, Brazil.

Wanted: Several colored men or colored boys, for a mission. Enclose self-addressed stamped envelope. The National Star Insurance Bldg., Chicago.

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Two Letters—Cherry Creek

At the beginning of our meeting, Bro. N. M. Berry, who, on account of paralysis, has not been able to speak in public for more than two years, wrote the following letter to the church:

DEAR BRETHREN AND SISTERS:—We read in the Prophet Malachi: "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord and that thought upon his name."

I am sorry I can not speak to you understandingly, but instead thereof, I wish to write you a few sentences. The month has sped its flight of days and we are here to engage in our series of meetings. As a church, we are to be a factor in the great work of saving lost souls. It was thus in the greatest revival of which we have any scriptural account. But let us bear in mind the circumstances: They were all of one accord. As I understand it, they were all there in his name, devoutly desiring the same great blessing. The blessed words of the Master were verified on that memorable occasion when he said, "If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." Luke 11:13. Can we not agree as touching this greatest of all blessings. For without his Spirit we are utterly helpless and nothing can be accomplished.

In the old times, of which we read, God made known his will through Prophets. Elijah was one of them and was called a "man of God." Elisha was another and was called a "man of God." "The people who ignored the warnings of these men were often punished by drought, mildew and other calamities." We have a dear man at Richmond, Va., who we think well deserves that appellation, "A man of God." I have never seen him but have seen his picture and have read his earnest words. He speaks to us and every church and each member of the churches in the bounds of the Southern Baptist Convention. He asks us for a small amount, only 10 cents each, to assist in supporting the cause that lies with such weight on his overburdened heart. All those who read the Foreign Mission Journal know that I allude to the beloved R. J. Willingham, Secretary of the Foreign Mission Board. Let none of us conclude that 10 cents is too small for us to contribute, for a like amount from each member all over this broad land would greatly relieve the board of its burden at this time.

If we can agree on this small proposition, we can certainly go into the meeting with bolder faith and stronger hope for a mighty uplifting. We will now give attention while Bro. Virgil Tucker reads Bro. Willingham's appeal.

Yours in hope of eternal life, N. M. BERRY.

(NOTE: This free will offering was to interfere with no regular church collection.)

At the close of the meeting 19 were baptized on a profession of faith in Jesus and two were left approved for baptism. Some were left lingering sadly on the following letter:

"Thank God, I have found peace at last. Dear brethren, I could not wait until I could see you to tell the good news. I accepted Christ Sunday evening (the day before, on which the meeting closed) while reading these words from Matthew: 'Blessed are they who do hunger and thirst after righteousness, for they shall be filled.' It was a happy night with my wife and myself. I never had such feelings before in my life. I just felt like I wanted to tell everybody. I pray that the Holy Spirit may be with you at Pontotoc and that many may accept Christ as their Savior. Again I thank God. I am—

Yours in Christ, T. H. SPENCER.

Bro. E. R. Carswell, of Texas, was with us after the first five days and held up Christ as the sinners substitute in death. We praise God for the presence of his convicting and converting power. R. A. COOPER.

John the Baptist and Jesus Christ. E. L. WESSON.

Christ testified concerning John that of those born of women there had not arisen a greater than John the Baptist. He told the people that John was more than a prophet, he was the messenger, spoken of by the prophets, who was to go before and prepare the way of the Lord. In fact everything John said shows us that he was one of the best of men. He was the God-chosen one to herald the coming of the Christ. He saw the dove descend upon Him, after baptizing him, and heard the voice of God himself saying, "This is my beloved son." The people hung upon his words and flocked to his baptism. He had every proof that Jesus was the Messiah; but he was only a man—though one of the best—and when the tide changed, and the cold prison became John's abode, he got into trouble; he questioned whether or not Jesus was the Christ and sent two of his disciples to ask him, "Art thou he that should come, or do we look for another?" We often speak of persons being deceived in faith, and oftener of those who have true faith getting into doubt; but here is one who had the sight of his eyes, the hearing of his ears and the innermost evidence of the Spirit to support his faith, and yet he questioned, "Art thou the Christ?" He who had preached "he must increase but I must decrease," questioned, "Art thou he that should come." What do we get from this? I answer, encouragement; encouragement for those who are passing under a cloud; encouragement for those whose life started prosperous, but is ending in disappointment. The brightest stars have often been eclipsed; even the sun itself, the giver of light, has often been totally hid by the small moon, and so have many of the brightest lights of Christianity for a time been eclipsed by the overpowering trials of adversity. The strongest faith may be led to doubt; the brightest hope may be disturbed by misgivings. But true faith, true hope, as John did, will send their questionings to the source of faith and hope for light and confirmation, and never will He suffer them to die in doubt or hopelessness. There is some men's ideal, but the difference between the two. John could rebuke his; his voice of warning could not be so softly said "Yes, that

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Yours in Christ, T. H. SPENCER.

Bro. E. R. Carswell, of Texas, was with us after the first five days and held up Christ as the sinners substitute in death. We praise God for the presence of his convicting and converting power. R. A. COOPER.

John the Baptist and Jesus Christ.

E. L. WESSON.

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OUR FIELD GLASS.

Recently the Rev. Geo. Grubb, the well-known church of England (Episcopal) missionary, and "Kewick" speaker, was baptized at Christ's church, Westminister Bridge road, by Rev. F. B. Meyer. With emotion he gave at his baptism, an account of his reaching the truth on adult baptism. We have received the December quarterly and kind words of the Convention Board, and find that they seem to be growing better all the while. Dr. Frost and his co-laborers are giving us an excellent quality of literature for our Sunday Schools. Without disparaging any of the Sunday School quarterlies published by Baptist houses (which we see only occasionally) we feel that these of our Southern Board could hardly be excelled by any other series. We would advise our schools to try them one quarter at least. The North Carolina Baptist comes to us in a new, neat and attractive dress. We extend our congratulations to the publishers and wish them great success.

"The Field Glass on Dr. McLaurin was excellent. I approved it," wrote one of our most able pastors recently. Our people ought to know the exact relations between our denomination and American Bible Society, rather than the society has forced us to dissolve all relations to it. We had an appreciated visit from our good brother and friend, Dr. Lomax, who ran up and preached an excellent sermon for us last Thursday night. His text was: "God is our refuge and strength; a very present help in time of need." The sermon was enjoyed by the entire congregation. The meeting was in the interest of our Baptist Young People's Union, which is now more than a year old, and which has gathered a library of 75 volumes of choice books. They had Dr. Whitfield, of Birmingham, to lecture for them twice in the spring, and hope to have Dr. John D. Jordan visit us next month. Bro. Lomax was called back on a sad mission. A telegram came early Friday morning, informing us of the sudden death of Bro. Henry Bridger, of Sardis, a most excellent working member of the Sardis Baptist church. How sad! In the midst of life we are in death. Bro. Bridger had attended prayer meeting on Wednesday night and led in prayer. On Friday morning he was called to his reward. May the family have grace to help in time of need. God answers prayer in his own good time. In the Journal and Messenger Rev. Jonathan Smith says: "I waited and prayed forty years (almost a lifetime) for the Lord to give me a preacher from among my boys." At last the prayer was answered, and Rev. James W. Smith is now the efficient pastor of four churches, all of them in the bounds of the Harmony Association. Diaz was in New Orleans last week and delivered several lectures on our work in Cuba to large audiences. He is on his way to Mexico on a chapel tour.

ings be upon Dr. Sellers and his excellent people. We know of three excellent Baptist ministers who would like to come to Mississippi, if they could get work. All of them are able and consecrated men and would be efficient in any pastorate. Rev. E. E. Thornton, Water Valley, writes: "Last Sunday was a good day with the Water Valley saints. Large, attentive and appreciative audiences. The preacher was in the spirit, and at the close of the morning sermon, fifteen presented themselves for membership."

Rev. L. R. Burress, Baldwin, writes: "We had a good day at Mt. Olive, my home church, yesterday, also at Oak Hill at 3 p. m., the same day. My niece, Miss Kittie Burress and Rev. O. L. Martin, were married according to announcement, in the Baldwin Baptist church." Bro. Burress and Bro. J. S. Berry officiated at the marriage. Bro. Martin is the South Carolina pastor whom we mentioned recently as intending to rob our State of one of her fair daughters. To-day is Thanksgiving Day. May the Master put it into many hearts to remember the orphanage work to-day. We are praying for this. Rev. J. G. Chastain recently sent us five dollars from his home in Mexico. The Raymond Woman's Mission Society, Mrs. Floyd Lee secretary, sent us seven dollars and fifty cents for the fund. So the work grows. God bless every giver and every gift.

WANTED—Several faithful men or women to travel for responsible salary. Position permanent. References enclosed. Self-addressed stamped envelope. The National Star Insurance Bldg., Chicago.

CHRONICLES.

The day we call Christmas is fast approaching. It is always expected to be a joyous time to the young. Old people are not always so glad, especially if funds are short, as it is a hard task to get suitable presents for a possible host of relatives and friends. Those who are able hunt up a turkey from the market generally and try to have a family gathering for dinner.

This reminds the Chronicler of a recent pleasant dinner with Sister Gilmore's household. Friend Will is a candidate for Alderman of Ward Three, and has not a few supporters. We are glad to see our best young men coming to the front. They will see to it that some of the lawlessness of the land is stopped, we are satisfied.

Another evil is threatening: that is the morphine or opium habit. Some of our physicians have been using the drug too freely in their practice, it is quite evident. The use of alcoholic stimulants years ago, led to drunkenness; then, the use of opiates more recently, seems to be bringing greater calamities. Surely it were better to suffer pain a while than destroy the body.

A pure Christianity is the only hope of our people, our nation, and our churches. Nothing eradicates evils except the grace of God, and strict obedience to His Word. Civilization without Christianity is a shadow and an empty show. Not a Christian profession, but a life is demanded—not a form, but a fact. When our churches are filled with members who are "giving epistles, known and read of all men," we may rely upon it that "the end is near."

What Christians need is work—work for the Master. Every true child of God has some gift to give, some may have the gift of speech, another of prayer, another of song. If unable to teach, some may help to send and sustain those who can. There is such a thing as "silent evangelism"—say the giving of a tract, or circulating good books and papers. This latter is done publicly by the colporteur; but the quiet, humble Christian can do similar work privately.

BEAUTIFUL WORDS.

Dr. H. F. Sproles Speaks of Miss Julia Mimms.

The following tribute to the memory of Miss Julia Mimms, was delivered by Rev. H. F. Sproles, of this city, at the funeral held at Utica last Friday, and is as beautiful as it is true: Beautiful, pure and lovely Julia Mimms is dead.

Standing in the presence of this body, ennobled and beautified by the rare spirit, which lived in it a few years, we hesitate to call this death.

Men will not call it death, because they are so much afraid of it. They seek some other name, a name which will take away its terrors. They call it the "night of death," vaguely hoping that it may be followed by the morning of life.

The Bible will not call it death, because it is so little afraid of it. By that Book of God it is merely the breaking up of the earthly house, putting off this tabernacle, falling asleep. When God's children die, it is said, "They have fallen asleep in Jesus."

First of all, there is a *disrobing for rest*. This is the way in which one of God's servants, the Apostle Peter, regarded it. To him it was simply putting off a garment, striking a tent, laying aside this vesture. How little has death to do with the real being who lives in the house, and wears the earthly garment! It can no more touch the spirit which moves out of the dissolving tabernacle and puts aside the worn garment that one can cut a sun-beam with a sword. The spirit is not that which it puts off, that out of which it moves.

Then, in sleep, there is *peace, rest, sweet rest*. "I heard a voice from heaven: I am glad it came from heaven. No voice from earth is satisfactory. It was more than a sound; it was a voice, speaking words which men could hear and understand. 'I heard a voice from heaven, saying unto me, write, blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labors; and their works do follow them.' Rest! What a word for tired and suffering souls! Not rest from work; for that is no burden to a vigorous mind. But rest from worrying, annoying, irritating, fruitless labor. Rest, repose after the storms of life, thankful reminiscence, adoring praise, glorious anticipation, will be the portion of the soul divested of the body."

MINISTERIAL EDUCATION.

BY GEO. W. WHITFIELD, SEC.

Brethren, sisters, help ministerial education now. We need help, and need it urgently.

We need provisions for the two cottages, Nelson and Webb. We have for the present, bed-clothing and furniture enough. Thanks to the ladies and other friends. But now we need quantities of provisions—need flour, meal, meat, sugar, lard, butter, canned goods and other things. Need them also in much larger quantities than last year; for we have many more to feed.

MONEY NEEDED ALSO. There are also some ministerial students who need help, and who cannot room in the cottages, and we need some money for these. Also there are some young preachers as Bros. Milroy and Barnett, who greatly desire to come here to college, and who ought to come, but cannot see their way yet. Our board has not the money to furnish them as much as they need; so they write: "I must wait awhile longer."

Brethren, send us the money. Don't make these young preachers wait. Time is precious with them. Our cottages are all paid for, furniture and everything. Thank the Lord and our good friends for this. And no loan. Your gifts will go straight to the support of those young preachers who need help. It will require \$80.00 or \$40.00 per month, and more if those others come.

Brethren, friends, help us now. With many churches this is the quarter for ministerial education. Then help us please, and right liberally.

We need those friends who will pay the Nelson and Webb Cottages, to send a subscription. It will go direct to supporting the young preachers. Other friends have paid all the debt of the cottages. So how can we get the money? This is His work and it is your work. He will reward you. Clinton, Miss., Nov. 20, '00.

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TO THE W. M. SOCIETIES.

DEAR SISTERS: Not having the time to come before you often through our columns, I am going to ask that you give me the privilege of presenting several items in this letter.

At a meeting of the Central Association in Jackson on last Monday the following ladies were elected as vice presidents of their associations:

Mrs. Julia B. Leavelle, Clinton, Kimbrough, Oxford, Oxford Association; Mrs. Ida B. Trotter, Winona, Yazoo Association; Miss Laeta Durham, Blue Mountain, Tippah Association.

The fourth recommendation of the Foreign Board to the Woman's Missionary Union reads thus: "We ask the sisters to take up the 'Sunbeam Work,' which has been formerly so successfully carried on by our brother, Dr. George B. Taylor, Jr."

While this will give you some responsibilities, yet we feel that you can manage to carry it successfully in connection with other work, which is being carried forward by you.

In accordance with this recommendation the Central Committee elected Miss Luile Bailey, of Jackson, superintendent of the

CAREFULLY GUARD HER UNTIL THE TRANSFER OF DEATH IS OVER.

I have known Miss Julia Mimms since she was a small girl. A few years ago, when I assisted the pastor in a meeting in Utica, "Little Julia" sat in the choir with her sisters and others, and nearest to the pulpit, and sang with such sweetness the songs of Zion that she attracted universal attention. I shall never forget those clear, full notes, sweet as the carol of our native bird. She has been a Christian almost the whole of her accountable life. Her faith was intelligent, decided, earnest. Here is a woman in whom suffering was constant and joyous. Her last days were full of calm and abiding peace. A few hours before her departure, she asked her sister to read the Psalm beginning, "The Heavens declare the glory of God." Jesus said, "The pure in heart shall see God; not merely be admitted into his presence and enjoy the beautiful vision, but see him in him ever way he may reveal himself." To this pure heart the works of his hands manifested his glory.

As a daughter, no one could be more affectionate, obedient, thoughtful, painstaking. She honored her parents. I never saw her mother, but I am prepared to think well of her because of the daughter, who resembles her most strikingly in many ways. Her memory will be a delightful and fragrant benediction to her aged father who so tenderly loved her.

As sister, the devotion of the family tells in what high esteem she was held. One brother has given money and all his time to her comfort for many months. I need not speak further of this beautiful life. Everybody who knew her loved and praised Julia Mimms.

Sister, thou wast mild and lovely, Gentle as the summer breeze, Pleasant as the air of evening, When it floats among the trees.

Peaceful be thy silent slumber, Pleasant as the grave to love, Then no more will join our number, Then no more our songs shalt know.

Yet again we hope to meet thee, When the day of life is fled, Then in heaven with joy to greet thee, Where no farewell tear is shed.

—Jackson Evening News.

After suffering with paralysis for several weeks, Sister Epsey P. Rogers, departed this life on Nov. 1, 1900.

She was born in Wilcox county, Ala., Aug. 19, 1833, and joined the Baptist church in early life. She was married to Louis W. Rogers at the age of 18, and is the mother of eight children, all of whom are yet living except one. Her husband preceded her to the better land about four years. She leaves three sons and four daughters to mourn her loss, but not as those who have no hope, for she left this evidence that in parting from them she would be with Christ. Her youngest son, Rev. A. J. Rogers, is pastor of the South Side Baptist church at Meridian, Miss. The rest of the children are all married except the youngest daughter. May the children continue to follow the Christian life set before them by their devoted mother, who was at the time of her death, a consistent member of the Wesson Baptist church.

Don't forget the Meyer's jewelry store is head quarters for everything in the jewelry line. He keeps "the best of everything" and sells at prices that are with the times. See his "ad" in this paper for variety and go and prepare for the Christmas holidays.

YOUNG PEOPLE'S AND CHILDREN'S MISSIONARY SOCIETIES OF THE STATE.

That her list may be more complete and accurate, ask that the name and officers of every society be sent her once, that she may the better of the work she has undertaken. Can't some sister be found each church who will take charge of this work, and where there is no society on hand, organize one and thus help and enlarge the work of Miss Lulie in her work? Her impressions are the most lasting. Therefore let us take hold of these young lives while the evil days come not, and fill them with the good seed of the Kingdom. Don't you know every good thought leaves less room for the bad? Many a life has been wrecked for the want of just such training. I am glad to say we have a number of societies and bands who are doing a noble work, but we are not satisfied with this. We are hoping for larger things—for at least fifty new bands by the close of the conventional year.

Now another item—our Christmas offering. It does seem almost incredible that the time has come for us to be big for arranging for presenting the "Christmas Offering," but so it is. Our president said in a letter to me a few days ago: "I do trust our Christmas offering will be larger this year than ever before." It certainly can be if the societies are sufficiently interested in this work to come up to the measure that Christ has given us: "She hath done what she could." Do we really do all that we can? God's mercies and abundant blessing have not been stayed for one single day or hour. Opportunities to express our gratitude for these mercies are all about us as the falling frost leaves of this beautiful autumn day, and in loving kindness, "He lengthens out our days to improve them." What means this sluggish effort to do His work? Sisters, let this be a time of real heart-searching before the Lord; and as we cast up our accounts, "may our eyes be opened to see the enemy's outthrust long since due in the storehouse, and earnestly as for grace to enable us to bring them all in that our treasure may be filled and an highway be cast up upon which swift messengers shall speed away, bearing the eternal words of truth, and peace to the nations of the earth."

With the opening of the new year comes the "Week of Prayer and Self-denial." With what more fitting service could we begin the work of another year than to give this week to Him, who for thirty three long, dreary and homeless years endured so much for us. Let us pray that our hearts may be filled with His spirit, and bring willing gifts for His acceptance and glory. A sample program and envelope for the Christmas Offering has been sent each society. Please write at once and let me know how many of each you desire for distribution.

Sincerely,
R. H. P. WESSON.

Sec. and Treas. Cen. Com. Clinton, Miss., Nov. 10, 1900.
Kosciusko Association.

DEAR BROTHERS: But few churches have reported mission collections for this, the last quarter of 1899. Now is the

Awarded Highest Honors—World's Fair, 'DR' PRICES CREAM BAKING POWDER MOST PERFECT MADE. A Pure Grape Cream of Tartar Powder. From Ammonia. Always Baking.

time, while the people have money, to push the work. By proper management on the part of pastors and churches a large amount, if not all, of the apportioned can be raised this quarter. Remember, brethren, that you only have one month this year, and see that your churches make a contribution to the fund.

J. P. BROWN, Sec'y, Executive Board.

DIED. The subject of this sketch, Bro. Z. J. Rawls, was born Sept. 4, 1866 and died Sept. 30, 1899. Aged 30 years and 36 days. Almost in the commencement of life's journey, buoyant with hope, with bright prospects opening up before him, the monster death marks him for his own—summons him. The young man's time is out and he must obey. It is indeed sad to see anyone die, but oh how much sadder to witness the struggles of a young and beloved one with the grim monster, yet we have this grand opportunity in this instance, at least, that he was ready to meet the Master. The struggle was short, and a calmer and more quiet exit into the great beyond it was never the privilege of the writer to witness. Father, mother, sisters and brothers, think be to God—it is our privilege, so to live in this world, that when we are called hence, we may meet our loved ones in that glorious home above. Let us avail ourselves of this privilege and all will be well.

PASTOR. After suffering with paralysis for several weeks, Sister Epsey P. Rogers, departed this life on Nov. 1, 1900. She was born in Wilcox county, Ala., Aug. 19, 1833, and joined the Baptist church in early life. She was married to Louis W. Rogers at the age of 18, and is the mother of eight children, all of whom are yet living except one. Her husband preceded her to the better land about four years. She leaves three sons and four daughters to mourn her loss, but not as those who have no hope, for she left this evidence that in parting from them she would be with Christ. Her youngest son, Rev. A. J. Rogers, is pastor of the South Side Baptist church at Meridian, Miss. The rest of the children are all married except the youngest daughter. May the children continue to follow the Christian life set before them by their devoted mother, who was at the time of her death, a consistent member of the Wesson Baptist church.

DEAR BARNETT. In the Methodist church Moss Point, at 4 o'clock p. m. Tuesday, Nov. 17, 1900, by Rev. Wm. T. Beall, M. D., Mr. Joseph P. Dear, of Enterprise, and Miss Kate L. Barnett, of Moss Point.

These dear young people whom we have so long and so well and favorably known, have our most hearty congratulations and best wishes for a long, useful and happy life. Mr. Dear is one of Enterprise's best and most promising young business men. P. Dear is a nephew to the Buckle's and the friend of every body else. Miss Kate is one of Moss Point's most popular and charming young ladies, the sister of the excellent Mrs. Mose Buckley, of Enterprise, where she has often visited and where she is well known and generally loved. Every body gives them a cordial welcome home at Enterprise.

DEAR RECORD: The committee appointed by the Convention at Starkville to make arrangements for holding a Young People's Institute, met a few days since in Jackson and decided to

HELL!

The place or state of punishment for the wicked after death. Webster. "The wicked shall be turned into hell with all the nations that forget God."—Psalms 9:17. Of Dives it is said: "In hell he lifted up his eyes, being in torment." He himself says: "I am tormented in this flame." Webster. Torment: Extreme pain, anguish, the utmost degree of misery, either of body or mind. Webster. Torment: The most that can be. Webster.

St. Dives, being in torment, was in "extreme pain," "the utmost degree of misery," "the most that can be." Wherein was he wicked? It is said he refused Lazarus the crumbs, and that he died and was buried; and in hell he lifted up his eyes. He did not minister to the "little ones" of God. His heart was fixed on riches. Mammon and he could not serve God in ministering to His "little ones." So, "in hell he lifted up his eyes, being in torment."

Heralds of the cross do duty when they hold to the view of a dying world the matchless love of God, but if they fail to depict hell's horrors—taught in the Word—they come short in God's honor and in duty to their fellow men. The wicked should know of their destiny.

J. E. PHILLIPS.

MARRIED. On November 11, 1896, at the residence of Mr. and Mrs. W. A. Montgomery of Edwards, Miss., their daughter, Miss Olivia, to Mr. Sid S. Champion, of Champion Hill, Elder S. M. Ellis officiating. A happy union of two persons of marked individuality, and of great force of character.

The many friends of Sid and Miss Ollie confidently expect for them a useful and happy life. May heaven's blessings rest upon them.

On the evening of Nov. 11, 1896, at the residence of Mr. S. C. Kelly, Sartoria, Miss. Mr. D. M. Williams and Miss Lettie Kelley, J. A. Snyder officiating.

DEAR BARNETT. In the Methodist church Moss Point, at 4 o'clock p. m. Tuesday, Nov. 17, 1900, by Rev. Wm. T. Beall, M. D., Mr. Joseph P. Dear, of Enterprise, and Miss Kate L. Barnett, of Moss Point. These dear young people whom we have so long and so well and favorably known, have our most hearty congratulations and best wishes for a long, useful and happy life. Mr. Dear is one of Enterprise's best and most promising young business men. P. Dear is a nephew to the Buckle's and the friend of every body else. Miss Kate is one of Moss Point's most popular and charming young ladies, the sister of the excellent Mrs. Mose Buckley, of Enterprise, where she has often visited and where she is well known and generally loved. Every body gives them a cordial welcome home at Enterprise.

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ILLINOIS CENTRAL RAILROAD.

In connection with the Southern Pacific Co., is now running a Pullman Buffet Sleeper twice a week on through routes. Over its main lines, connecting direct at New Orleans with the Southern Pacific's fast, solid vestibule train, the "Sunset Limited," for Los Angeles and San Francisco. In addition to this Buffet Sleeping Car service to California via New Orleans the Central Route is now running a Pullman Tourist Sleeping Car leaving Chicago every Wednesday and running through without change from Chicago to New Orleans.

New Orleans, on the New Orleans Limited of the same route. Also good connection to the City of Mexico via New Orleans, the Illinois Central and the Southern Pacific Railroads. Ticket rates as low as by any other route.

Tickets and full information as to routes and specific train time can be had of agents of the Central Route and connecting lines, or by addressing the nearest of the following: Wm. Murray, Div. R. R. S. Agt., New Orleans, JOHN A. SCOTT, Div. P. S. S. Agt., Memphis, Ill. Dec. 31.

A New Shrub that Cures Kidney and Rheumatism—A Free Gift.

A short time ago our readers were made aware of a valuable new medicinal discovery, that of the Kava-Kava shrub, as it is called, which grows in the mountains of East India. From a medicinal point of view it is the most valuable discovery of the century. The Kava-Kava shrub, like all valuable medicinal substances, is often misused. The first remedy for kidney troubles was the Kava-Kava shrub, as it is called, which grows in the mountains of East India. From a medicinal point of view it is the most valuable discovery of the century. The Kava-Kava shrub, like all valuable medicinal substances, is often misused. The first remedy for kidney troubles was the Kava-Kava shrub, as it is called, which grows in the mountains of East India. From a medicinal point of view it is the most valuable discovery of the century. The Kava-Kava shrub, like all valuable medicinal substances, is often misused. 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W. M. U. Department.

(MISS MARY P. HACKETT, Editor.)

November.

BRAZIL. "Come over and help us." S. B. C. Mission opened, 1882; missionaries, 11; native assistants, 8; stations, 20; churches, 14; membership, 1,277; baptisms, 273; contributions, \$2,212. STUDY TOPICS.—Work of the past year; needs of the present; Homes without Jesus; Proportion of population to missionaries; Spiritual destitution; Susceptibility of the people to receive the gospel. A nation in the balance. Life of Capt. Albert Gardiner.

Pass It On.

Have you had a kindness shown? Have you found the heavenly light? Let it travel down the years. Let it wipe another's tears. Till in heaven the dead appear. Pass it on. Did you hear the loving word, Like the singing of a bird? Let it travel down the years. Let it cheer another's woes. You have taught what others saw. Pass it on. Have you found the heavenly light? Souls are groping in the night. Hold your lighted lamp on high. Be a star in some one's sky. He may live who else would die. Pass it on. Cheerful words or living deeds. Live for self, you live in vain. Live for Christ you live again. Live for him, you live to reign. Pass it on.

NEW SUNBEAMS.

We are indeed glad to report the organization of a Sunbeam society in the Shuquak church. This is a wise step forward for those young people, with many of whom we have a very pleasant personal acquaintance. A friend from there writes: "The society was organized on Sunday afternoon, with a very good attendance, and twenty-three names were enrolled as members. We will meet every two weeks. The officers elected are as follows: Miss Sallie L. Stone, president; Miss Annie Anderson, secretary; Robert Covington, treasurer." We hope to have good reports from this youthful band.

From the Aberdeen Association.

DEAR MISS HACKETT:—At the request of the Central Committee I will say a few words to the sisters of the Aberdeen Association. We have no society in our church—none since '92—but we desired to do something. I therefore wrote to Mrs. Aven to send us information concerning a home missionary needing help, and she immediately sent the name of Rev. Wm. McComb. We set to work, then, with a will, and have done the best we could under the circumstances. Mrs. J. L. Henderson, our pastor's wife, will ship the box as early as possible, in order that it may reach its destination by Thanksgiving. I am much interested in this work, but so many people are careless about the comforts of those who carry the gospel to the poor and to the heathen.

Some will say, "I have a poor home, and I have a poor family." That is right to do, but it is not right to be poor. Whensoever we will, we may do them good. But the gospel—how about that? Clothing the needy poor

around us, does not send a word of gospel to the heathen. This does not help the man who is struggling to tell the story of a Savior to those who, do not like to hear him. Though we bestow all our goods to feed and clothe the poor, and have not love, our religion is vain. If I do for my sister or my brother because they are my kin, and leave out Christ, how much have I advanced? I am just simply selfish, nothing more. "Deny thyself," is the law of love. Give to the poor and needy around you, but fail not to support Christ's shepherds. Whatsoever ye do for the least, ye do for Him. If ye do it in His name, let us not be selfish, our love and helping hand reaching no farther than our kith and kin. Let us widen and get out of the circle of selfishness. Scatter and increase; withhold and get poor. We must honor Him with our substance—if we seek to please Him. We must support His mouthpieces while he keeps them at work. Will you help? My dear sisters, this is important to the vineyard, doing whatsoever we find to do with a will and with religious enthusiasm.

We have undertaken to build a new church here in our community. The old building is much dilapidated—built far back in the thirties or forties—and we sisters are going to help, though it be little. If the women helped to build houses in the olden times, so ought they to-day. Old Toxism must be rebuilt. The spirit of works is among us, "For they had a mind to work."

THE WOMAN'S MEETING OF COPIAH ASSOCIATION.

"The Copiah" is a new association and is composed of only thirteen churches. This body held its annual meeting, October 8 to 11, with the Sardis church, eight miles east of Hazlehurst. The ladies held a meeting during the sitting of this body, but at such a time as did not conflict with the business meeting of the association. In the absence of a Vice President (the former one, Miss Adelia Martin, having resigned), Mrs. J. K. Pace, President of Central Committee, presided over the meeting, with Miss Margaret Luckey as secretary. Reports from seven societies were read, showing an increase in contributions for missions and education. The planning for sending "Boxes" to the ministerial students at Clinton consumed a little time. This was so arranged that one box each month will be sent to these worthy young men, each society agreeing upon such a time as suits them best. By the previous correspondence of our retiring Vice President, the name of a frontier missionary had been secured from Miss Armstrong and the knowledge concerning the number in this family, with their respective needs, was in shape to be presented to the meeting. This was a wise step on the part of the Vice President and caused her a great deal of correspondence, to be able to give this data to the societies assembled together. The enthusiasm awakened by taking each member of the missionary's family and discussing their needs, was very gratifying. This excellent article from Mrs. Granberry, for which we are very grateful, is sure to prove very encouraging to other Vice Presidents. We hope for many other such reports.—Ed.]

THE HEART OF A CHILD.

How should the heart of a child be? As pure as the lily that blooms on the lea, As clear as the dew from the heavens that fall, As true as the mirror that hangs on the wall, As fresh as the fountain, as gay as the lake, That thrills out its song 'twixt the day and the dark; As glad as the angels, when soaring they fly, On the bright wings of love to their home in the sky.

Brazil's Progress.

The last year has been one of much visible progress for our cause in Brazil. The Holy Spirit's presence has been manifest in converting power, as many baptisms as in any previous year. The new eagerness to lend a helping hand in this labor of love, and after an animated discussion as to the most feasible way to have a campus is sadly hindered for each society do its quota in providing for this family, it was agreed that each society would take a member of the family and supply all his or her wants, and when one society was weak, two to together agreed to provide for one. As there were not persons sufficient to go "round" after each one had been "taken up," the remaining societies agreed to send a moneyed contribution, which could be used in supplying any deficiency that might occur. So great an enthusiasm had been aroused by the time we had provided for the "boys at Clinton" and the missionary's family, that many earnest, godly women were inquiring, "What can we do?" Very few in numbers, and very weak in resources, we are determined to go home and work for missions as we have never done before. These remarks were made by members of churches where there was no W. M. Society, and they went home with the determination to organize and thus render more efficient service to the Master and do more for the spread of the gospel.

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per. The meeting was well attended and a beautiful spirit prevailed. The recommendations of the Convention Board, were endorsed and will be carried out as far as we are able. A new Vice President was elected (the writer) to whom the societies pledged their co-operation and support, agreeing to make their reports to the Central Committee through her, thus keeping in touch with her in the work. It was a delight to have Mrs. Pace with us in this meeting, and while to many of us she is no stranger, to all who come under the influence of her beautiful character, her deep earnestness is an inspiration. These meetings are calculated to do great good, and no Vice President who desires great returns from the labors of the W. M. Societies will forfeit the inspiration that comes not only to herself, but to every worker in the cause of missions, by not having a Woman's Missionary Rally at every meeting of her association. This article is now so long I will not consume further space, but will reserve for my next, an account of the "Box-packing for the frontier missionary."

Yours in the work, (Mrs.) H. W. GRANBERRY, Vice-President for Copiah Association.

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Brazil.

BETTER THAN THEY KNEW.

A shipment of Arabic Bibles has been received at Rio de Janeiro. Mr. Tucker writes to the Bible Society Record: "Some of the Arabs in Brazil come from parts of the world where there are Protestant missions, for some of them already have some knowledge of the Bible. Most of them appear as peddlers about the streets. Some of them frequent the churches, a few of them having become members of the Presbyterian churches in Rio, San Paulo, and elsewhere. Our collectors find them almost everywhere, and find no difficulty in selling the scriptures to them. Two young men, Arab merchants in Porto Alegre, one of whom was educated in Robert College, have been waiting for some months for the books which they want to sell to their fellow-countrymen in the State of Rio Grande do Sul."—[Missionary Review.]

A NARROW POLICY.

This was the sage conclusion of the late Dr. Muhleberg. The man who finds no interest in those beyond his own family will soon have a selfish household; the rector who confines his appeals and labor to the work of his own parish will soon have a selfish congregation; the bishop who, by absorption in his own field, becomes indifferent to every other claim, will soon have a selfish diocese. Selfishness, whenever and however fostered and developed, must eventually work the ruin of the home interest which it attempts to serve by this narrow policy.

Brazilian Notes.

BY REV. G. W. CHAMBERLAIN, D. D., BAHIA, BRAZIL.

"His Excellency, the Lord Archbishop, will celebrate mass at 9 A. M., in the Cathedral of St. Peter, on the altar of the Most Sacred Heart of Jesus; he will preach and administer the Sacrament of Confirmation," said the morning paper, Diaria da Bahia.

"His Excellency" has just come from a sojourn in the "Holy City" of Rome, from the immediate presence of "the Most Holy Father," and I thought it worth while to hear him preach to the faithful of this "City of the Holy Savior," in the bay of all the saints.

The people—red, white and black—were still pressing through the crowded portals of St. Peter's, and in the wake of four ladies, whose nodding plumes shielded me from observation, I penetrated into the very center of the church, and found myself, to my great surprise, vis-a-vis to His Excellency, an arm's length from him. I had supposed that he would have given at least an hour to the "sacrifice of the body, blood, bones, soul and divinity of the Lord Jesus Christ" on the "Altar of the Most Holy Heart," and that I should find him teaching the people from the pulpit the significance of the rite of confirmation; but that was all over, and the rite was being administered with an indolent haste which left no time even for the words of the formula, as His Excellency passed from one to another in the same manner.

Wanted—Several faithful men of women to travel for responsible home in Mississippi. Salary \$75 and expenses. Position permanent. References enclosed self-addressed stamped envelope. The National Star Insurance Building, Chicago.

On closer inspection, I saw it was made of gilt pasteboard. An appropriate symbol, in truth. He was preceded by a priest, who carried the holy oil in a little box, not unlike a sardine can in appearance, into which he dipped his thumb and forefinger, and with the oil which adhered made the sign of the cross on the forehead of the candidate. The priest who followed had a ball of raw cotton, with which he wiped the forehead, lest any of the holy oil should drop and be profaned. An acolyte came next with a silver tray, upon which the "offerings" were laid; which, if they were not the equivalent in value, showed that the sacrament had a money value.—[Missionary Review.]

Rome's Intolerance.

The Church of Rome is in principle about as tolerant as a Bengal tiger. When the tiger is in his cage, he submits to various circumstances which he does not tolerate when he is free to follow his own wishes. In the freedom of the jungle we see exactly what the nature of the animal is. And if we would know exactly the principles of the Church of Rome and her theories concerning the religious rights of those who are not in her own communion, we should study her procedure in those countries where she is virtually at liberty to carry out her own ideas.—Ex.

South America.

"South America, in its ten republics and three colonies of British, Dutch and French Guiana, has a population of 37,000,000. Of these 5,000,000 are Indians, 2,000,000 are negroes, and the others are chiefly of Spanish or Portuguese descent or belonging to the mixed races. Nearly all the people profess the Roman Catholic faith."

A Work of Patience.

It took three hundred years to transform old Rome so that Christianity became recognized as the nation's faith; and it may take a century to transform South America. The plans of the Church should include the time element in transforming opinions; and, while there is and should be preaching for immediate conversion, there must also be the application of such methods as will more and more prepare the way for the gospel in the broader sense of national readiness to receive the truth.—Dr. J. M. Allis.

Number of Missionaries.

The number of missionaries of all societies working on the South American continent is about 400. The Protestant adherents number about 100,000, of whom 70,000 are in the Guianas, principally Dutch Guiana, where Moravian efforts have been attended with remarkable success.—The Missionary Review.

October, November and December.

\$20.00 will buy a beautiful full size upright Piano, oak, walnut or ebony. \$50.00 will buy a nice, large size Parlor Organ, oak or walnut. Sheet music or book and everything in the music line.

W. F. ROE, Music Store, 226 Front St., New York City.

Wanted—Several faithful men of women to travel for responsible home in Mississippi. Salary \$75 and expenses. Position permanent. References enclosed self-addressed stamped envelope. The National Star Insurance Building, Chicago.

days beforehand, so that people living in the country within a radius of twenty-five miles, could learn the result by watching the skies in the direction of the city.

Further up the Avenue, the "Post" had its two screens, and the Jackson Democratic Club had a single one. One of the screens was used both for showing bulletins and for the wonderful "vitascope." This instrument combines the "kinetoscope" and the projection lantern, so that the figures appear to be in motion. The photographs for these views were taken at the rate of twenty-five a second, and were arranged in the form of a long ribbon; while the photographs were themselves less than an inch in height, they were magnified so as to appear life-size on the screen.

At the Republican headquarters another screen was used, and from the roof of the Shoreham Hotel, a second search-light pointed out the result with its magic finger.

At Healing Springs, Washington county, Ala., is a good opening for a live business man—in a store or a steam saw mill and grist mill and gin. Write Eld. J. B. Hamberlin about it. There is a good Baptist school there already and twenty acres of land for a Baptist church.

Wyatt-Harris Business College.

JACKSON AND MERIDIAN.

No better schools can be found for either Book-keeping or Shorthand. Tuition \$30. Board from \$10 to \$12. Average time to complete either Book-keeping or Shorthand, three months. 10-29-tf.

HATTIESBURG, MISS.

We the undersigned citizens of Hattiesburg, are well acquainted with a number of gentlemen who have been using Hall's Remedy or Hog Cholera. So far as we are informed, it is giving universal satisfaction.

W. M. Conner, Merchant; B. M. Moffett, Confectioner; W. L. Pack, Salesman; W. A. Robinson, Editor News; D. D. Carter, Postmaster.

"We are shipping to all parts of the country, and have nothing but good reports."

HOW TO GET GOOD TEACHERS.

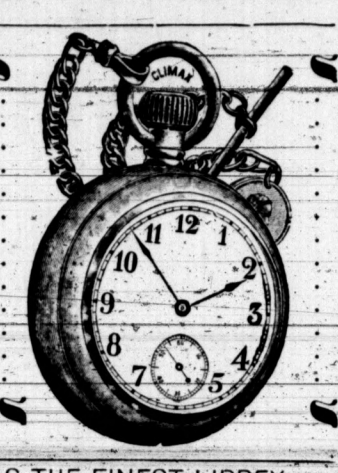
School Boards, Colleges, or Families can obtain the names of efficient teachers free of charge by writing Prof. J. M. Dewberry, manager of the School Agency, Birmingham, Ala., stating the kind of teacher wanted, the position to be filled, salary and other particulars. This agency is endorsed and patronized by the leading educators and institutions of the South and Southwest.

First grade successful teachers desiring enrollment should write for circulars.

Dr. E. J. Worst

Of Ashland, Ohio, will mail any reader of The Baptist Record one of his new scientific Aerial Catarrh Inhalers with medicine for one year, free. He will allow you three days as a trial, then if perfectly satisfactory send him \$1.00, if not, return it to him in the original package. Catarrh, Asthma or Phthis Headache, Colds in the head, Croup, Whooping Cough, immediately relieved and almost cured. It recommends itself. Try it. Address above.

G. W. MEYER



HAS THE FINEST LIBBEY CUT GLASS IN THE STATE.

Also Lamp Tables, Solid Silver Plate, Umbrellas, Cane, Gold and Silver Pipes, Glasses, fitted to the eye. All kinds of silver, Novelties, Christmas Watches, Statuary and Clocks. Watches and jewelry repaired. Started in 1870.

G. W. MEYER, "THE OLD RELIABLE."

A coarse skin is one of the effects of sun and air. Use HEISKELL'S Soap to undo the weather's work. Makes the skin soft and white.

HEISKELL'S Pills purify the blood. Don't write or send money by mail. Send \$1.00 to J. H. HEISKELL & CO., 521 Commerce St., Philadelphia.



Iuka Normal Institute, Iuka, Miss. "They" say it requires from four to six years to get an education and \$100.00 to do it. Iuka Normal Institute will give a better education to the same student in two to three years for \$25.00 to \$30.00. The president of Iuka Normal Institute says, "Iuka Normal Institute is the best school in the South for the preparation of the best instruction of learning on this continent." H. A. DEAN, Pres., Iuka, Miss.



POZZONI'S COMPLEXION POWDER has been the standard for forty years and is more popular today than ever before.

POZZONI'S COMPLEXION POWDER is the ideal complexion powder—beautifying, refreshing, cleanly, healthful and harmless. A delicate, invisible protection to the face. With every box of POZZONI'S COMPLEXION POWDER is given free of charge, a beautiful Scott's GOLD PUFF. AT DRUGGISTS AND FANCY STORES.

Scientific American Agency for PATENTS.

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